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Exposition of the Human Form in its Three Degrees: as Sensory and Physical; Rational and Moral; Sophial and Divine.

INVOLVED ELEMENTS.	I: The <i>Sensory Powers</i> deal with things—with sense-properties only.
	II: The <i>Rational Powers</i> deal with things and ideas in the interest of special science, or to special designs in knowledge.
	III: The <i>Sophial Powers</i> deal with things and ideas in full divine order; under the laws of <i>unitary science</i> —knowledge upon principles of universal unity.

ANALYSIS AND DEFINITIONS.

I.

SENSORY FORM. (Animal).	1st. <i>Senso-Sensory</i> , consists of merest animal sensibilities as allied to things and states, under express natural conditions.
	2d. <i>Ratio-Sensory</i> , consists of merest animal reason; reason prompted and controlled by the wants of the animal nature.
	3d. <i>Sophia-Sensory</i> , consists of the <i>animal instincts</i> , which are dominant in the animal nature, to direct and fulfil its needs.

II.

RATIONAL FORM (Human).	1st. <i>Senso-Rational</i> , consists in merest human sensibilities, allied, by feeling, to things, states, qualities and ideas, as subject to human discrimination and use.
	2d. <i>Ratio-Rational</i> , consists of distinct human powers in rational discrimination and use; investigating special conditions, or analyzing and comparing, on limited grounds.
	3d. <i>Sophia-Rational</i> , uses the human powers in associating, combining, synthetizing or ordering in the domain of rational science, but subject to the limitations of partial and special methods peculiar to human reason, even at its best.

III.

SOPHIAL FORM. (Divine).	1st. <i>Senso-Sophial</i> , involves those divine sensibilities which feel or know—in general or involved form—the universality of Love, Wisdom and Power, and the essential harmony thereupon pending.
	2d. <i>Ratio-Sophial</i> , reflects, and conducts all quests upon grounds of universal unity in creative law as standard rule of all intellectual endeavor in whatever realm the thought explores.
	3d. <i>Sophia-Sophial</i> , carries all feeling, thought and action upon the infallible principle of universal unity as fixed science; thus classifies, associates, concludes, or determines desired results upon the comprehensive grounds of immutable law.

SUMMARY STATEMENT.

[This Form, as a unit of personality creatively matured in Divine Human Order, exhibits the full play of all these elements in normal realization of the whole Sensory, Rational, and Sophial nature, as one majestic complex of infinite Love, Wisdom and Power, duly embodied and active, in created realms.]

EXPLANATORY.

The above is an attempt to make a very concise index of the forms and forces of character that combine to make mature MANHOOD—"the perfect man in Christ Jesus." The animal form is essential as a base sensibly lodged; the human form is essential to fix and unfold spiritual subjectivity or proper self-hood, as a requisite vessel given for the inflow of Divine Life; and the Divine Form—infinately perfect—is essential consummating power, by which alone immortal bliss and glory can become a conscious reality to man.

In this method of analysis and definition, mental forms, or forms of character, have been mainly in view. Truest estimates take account of these, rather than of mere physical form, which only serves as house or vehicle to such conditions.

Without due estimates of the design and bearing of the whole thing, the leading phraseology of the different moments may seem far-fetched and awkward. But when it is considered that it is intended to make a verbal investiture of a whole conception as a measured diversity, in a comprehensive unity, the propriety of such terms will readily appear. The conception is one which embraces creative diversity in scientific unity, under a formal law of trinity. Any phraseology that would consistently present this conception in a comprehensive analysis, must be shaped to carry, constantly, the specials in the general, and the general in the specials. Unquestionably the great need of the times is a scientific ordering of all thought, all conduct, and all conditions of life, upon the ground of the integrity and constancy of the special or individual in the universal or public, and the integrity of the universal, public, or associate, in the fulfilled specials.

A special that does not in its form and degree partake of the universal, or a universal that is exclusive of the least special, is simply impossible. Hence Swedenborg, treating of creative order, says substantially, "the least is in the greatest, as the greatest is in the least."

Now, in classifying mental characteristics, and defining the various degrees as *Sense*, *Reason*, and *Wisdom*, we are directly led, on the ground above stated, to this process, namely: We proceed to find reason and wisdom in sense in their sensory character or degree, sense and wisdom in reason in their rational character or degree, and sense and reason in wisdom in their sophial character or degree. Thought conducted upon this method can never be exclusive or partial, but fully comprehensive. It cannot be thus limited to the *simplicistic* in form; but it arises to the fully *consistent* and *composed*, according to the commanding order of serial law.

Knowing this process of analysis and classification to be in strict accordance with fundamental creative law and believing the definitions adduced sufficiently indicate its validity, let us come closer to

the question of phraseology, or verbal investiture. If the major term is thus constant in the minor and the minor is equally constant in the major, we must, in order to be duly explicit and exact, construct verbal terms that will consistently hold and carry the precise conception; hence in dealing with the sensory degree we must find its dominant character under the head of *sensory*, and its subordinates under the terms *reason-sensory* and *wisdom-sensory*: Then, in dealing with the *rational*, as the next higher form, we must find the sensory and sophial in form appropriate to that degree, and invest them with verbal terms accordingly; and, proceeding to the next form, *wisdom*, we must find sense and reason there sophially conditioned, and give them verbal vestiture accordingly. Thus we are led to construct and apply forms of investiture befitting the actual conditions apprehended by strict conceptions of immutable law; the terminal form of that investiture indicating the constant *one* and the prefixes thereof indicating the variable conditions of the *one*.

This is held to be a true method of procedure, to whatever extent analysis may be carried; though it is deemed impracticable, and generally difficult, to carry an analysis beyond the extent indicated in the formula.

If this method be regarded as simply speculative and curious, and void of practical availability in the affairs of experience, I would say that, as a comprehensive principle of creative law fundamental to all whole thought and all well-ordered conditions, I do not hesitate to propose it as a practical solvent of the knotty problems of the times, and as basic in a commanding science of mind and mind's essential conditions. If capable of such construction and use, there will be found no limit to practical reordering and reconstruction to be realized thereby, except in the actual consummation of Divine-Human Order; wherein the flow of life must be continually accordant with perfected scientific organization.

Let no one suppose this presentation assumes to be more than a faint outline, with briefest hints in definition. Nor must it be overlooked that the elements indicated will be found wearing very different aspects, in their productive function in development, and in their function of organic use in the play of fully developed conditions—all of which may be explicated on occasion.

Theron Gray.

CONCORD, N. H., Sept., 1875.

Dr. Hickok's Definition of "Transcendental Logic."

IN the last number of this journal Dr. Hickok explained and defended in a concise manner his position in regard to the chief systems of German Philosophy, whose principle he characterized under the